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# Balme from Gilead

TO  
Recouer Conscience.

In a Sermon Preached at *Pauls-Crosse*,  
Octob. 20. 1616.

By SAMVEL WARD, Bach. of Diuinitie,  
and Preacher of *IPSWICH*.



LONDON,  
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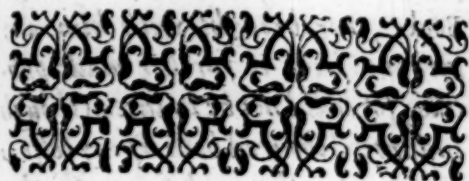
TO  
Recover Confidence.

In a Sermon Preached at Pauls-Cross  
OCTOBER 1616.

By SERGEANT WILLIAM BACH, of DIVINITY,  
and Preacher of 17 SWICH.



Printed by G. M. for Edward Blount  
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## To the READER.



Ouchsafe, good Reader, in a word or two to understand the occasion of bringing this  
MEDITATION to

the Presse, that was purposed onely for the Pulpit: the rather for that it cometh not from the Authors owne hand, who would no doubt more exactly haue polished it, could hee haue beene perswaded to publish it himselfe. But hee, out of his modestie (as hee deliuered it, not like a

## To the Reader.

Scholler his Lesson learned without Booke, nor brought with him any intent to haue it further made publike, so) could not be induced (though instantly laboured both by my selfe and many others, desiring further fruite of so learned and religious a Labour) either to publish it himselfe, or to haue any hand at all in the publishing of it.

Howbeit at length, upon extreme importunity (rather to preuent the wrong that by imperfect Copies printed he might otherwise sustaine, than to satisfie such as were earnest suiters to him for the same) hee was with much adoe drawne before his departure from the Citie, to deliuer his Notes to a friend, (with reference of the whole businesse, to the iudgement and discretion of others, to deale in, and dispose of as they should deeme fit) who being present at the speaking of it, with the Authors Notes, and  
his



## To the Reader.

his owne helpes, hath done his endeavour to penne it as neare as he could, to that which by the Author himselfe was then deliuered. Which though it be not altogether verbatim the same, yet it is hoped that there is not any thing materiall wanting, that the diligent hearer shall desire: besides that hee shall finde some things ouer and aboue, that straits of Time, and default of Memory were then a meanes to keepe backe.

If any aske, what needed such importunitie in this businesse, there being already so many Sermons abroad, that euen Printers themselues complaine, that the Presse is oppressed with them? I answer: True it is, that there are Sermons indeed abroad by some more then enough; but yet not enough (I dare say it) such as this is, that deale so pithily, so effectually, in points of practise, so necessarie, so ordinarie, as this  
A 4 doth;

## To the Reader.

doth; wherein Learning and Pietie, delightfull manner of handling, together with profitable and usefull matter, saconcurre, that if it please not any, they are those alone, whose prophane palates can relish nothing that saoureth of grace, though neuer so delightful otherwise: if it profit not any, it is to be feared they are such, whose corrupt Consciences are grown wellnigh irreconerable, if not wholly incurable.

But I am loath to bee long, where the worke it selfe is not. This little bee spoken rather in way of Apologie for my selfe and such others as wrged the publishing of it, than in commendation of the worke, which in the very reading of it, to any iudicious, ingenious, and religious, will sufficiently commend it selfe. For my selfe, considering the generall approbation giuen it by all sorts that heard it, together with the earnest

## To the Reader.

nest suits of many others, so instantly desiring it upon their reports, and finding upon view and surueigh the thing it selfe fully to answer both the reports of the one, and the desires of the other, I was right willing and ready (as hee speaketh in Plato) though one barren hitherto in this kind my selfe, to performe some Midwife-like office to another, for the further enlargemēt of so generally blessed, and so deservedly desired a birth. Wherein if thou shalt chance to finde any defects, consider but (I pray thee) how hard a thing it is for another (though not unskilfull) to perfect a worke that some curious Artist hath left unfinished.

And so wishing onely, that it may through Gods gracious assistance, either worke into, or increase in thee a good Conscience, and the comfort thereof; I leaue the worke to thy perusal, and it to his blessing, whose  
gift

Socrates apud  
Plat. in Theæt

## To the Reader.

*gift a good Conscience is, and with whom, beside the present comfort of is here, is a plentsfull reward reserved for it elsewhere.*

**Thine in Christ,**

**THOMAS GYACRE.**

**Balne**



Balme from *Gilead*,  
TO  
Recover *Conscience*.

HEBR. 13. 18.

For we are assured, that we  
haue a good Conscience, desiring  
in all things to walke honestly.

**I** Will vse no other Pre-  
face, but the short one  
before my Text; and  
that not as a Preface,  
but in way of earnest suit, *Pray*  
*for mee*: For I desire this day, in  
treating of a good CONSCIENCE,  
both so my selfe to keepe and dis-  
charge one, and so to speake home  
to yours, that the *dead Consciences*  
may

may heare the voyce of God in my Text, and be quickned, the *secure* ones awakened, the troubled ones comforted, the *tender* confirmed, the *good* bettered, and *all* receive some light and life: that wee may all depart hence in the peace of a good *Conscience*, *assured* (with our Apostle) *that we haue a good one, desiring in all things to walke honestly.*

This worke, God witnessing to my Conscience, I much desire to doe; and in so doing, I know I desire a worthy worke: A worke so highly and peculiarly needfull for these times, that a sharpe Seer of them, was often heard to pray, that God would stirre vp some to Write and Preach of this Argument: and another to *Augustines* wish, That *Hee might heare Paul preach*, addeth his owne; *That the Text and Theame might be* CONSCIENCE: they both saw it gasping, drawing on, and dying; and there-

therefore desired that some life might bee put into and kept in it, before it should bee vtterly ouerwhelmed in death and darknesse.

The time indeede was, in the beginning of Time, when *Adam* by his first Sinne, brought death vpon his Soule, and caused it to reigne ouer all the powers of it, that this Facultie had most life left in it, like *Iohs* Messengers, to tell newes of the great losse. This little sparke was left fresh, to shew what great light had beene extinguished; but now this also through affected blindnesse and wilfull malice, is so smothered and suffocated, through a daily custome of sinning, the eyes of it so pecked out, the mouth so stopped, the very heart of it so wounded and quelled; that (as the world iustly complaynes) it is dead long since, yea, long since buried in the graue of habituall sinning, with

*scintilla reliq.  
recte rationis.  
Lipf.*



with the stone of hardnesse rouled vpon it; that, as *Marie* said of *Lazarus*, the very name of it is grown vnfauiory, odious, and (I feare) ridiculous in the eares of many. Is it not then high time for the Lord to worke? and for vs to see if by crying aloud (as *Elias* said of the dead I-doll) we may fetch life againe into it, which is the very life of our spirituall life, and soule of our soule?

2.

The time is now come vpon vs, wherein men affect and desire good Names, Estates, Wiues, Houses, good Clothes, good euerie thing; but content themselves with meane and vile Consciences, which ought to be the chiefe and onely good. Wherein men loue to exercise and shew, in Preaching, in Hearing, in Trading, and all manner of conuersing, their Memorie, their skill and cunning, & all other their good parts, as they call

call them, neglecting this which is the **W H O L E** of a Man; and despising *Pauls* Exercise, and *Pauls* Policie, *To haue a good Conscience before God and Man*: Wherein men loue preaching indeede and knowledge, but not wholsome doctrine; Preaching to the Conscience and knowledge of themselves, which makes this Pulpit and Church-yard full of Polemicall and Schoole-diuitie; while the plaine practicall, and asketicall part lyeth vntilled and vnregarded: which maketh Citie and Countrey full of Craft and Cunning, but void and destitute, not onely of the power but shew of Conscience. All which maketh me to chuse rather with the Apostle to speake five wordes to the Heart, then tenne thousand to the Eare, yea one to shew you a good Conscience, then tenthousand to shew all the Science in the world.

Act. 24. 16.  
and 33.

1. Cor. 14.

world. Sermon you heare vpon  
 Sermon, till this *Manna* comes out  
 at your nostrils: but as one said of  
 Lawes; one is yet wanting for the  
 practising of all the rest. Now Con-  
 science is the spring of practise, and  
 the Wheele that must set all the  
 rest on going. Is it not high time  
 to speake to Conscience, that wee  
 be no longer hearers onely, but do-  
 ers also? To illustrate this

The time is now approaching,  
 as we may easily discern; if wee  
 haue not drinke or slepe out our  
 eyes, as in the times of *Noah*, in  
 which *Christ* is powring out his  
 Viols vpon the earth: and shortly,  
 wherein the Bookes shall be ope-  
 ned, these elased and sealed  
 Bookes of our Consciences, the  
 Contents whereof are now like  
 Letters written with the Iuyce of  
 Oranges, that cannot be read till  
 it come to that fire which shall  
 make the secrets of all hearts legi-  
 ble;

ble; yea, euery the least Fraction, euen the least idle thought or speech: all which are faithfully registred in them? Is it not then high time to looke into these Bookes, to cast vp these Bookes; yea, to be well skilled and versed in them, for the sake & rectifying whereof all other good Bookes are written, that we might be able to prooue and examine our selues, whether vpon good ground we can say with our Apostle, *wee are assured we haue a good conscience, &c.*

Which Text when I reade and pronounce, which I doe that you may well vnderstand, mee thinkes I heare *Pauls* voyce, and discern his Spirit; as the Mayd knew *Peters* voyce. I heare him vse the like appeale in the very like case, when the *Hebrewes* accused him, and *Ananias* bade smite him on the mouth; *I haue in all good Conscience serued God to this day.*

B

In

In the selfe-same case, when they hyred *Tertullus* to paint him out with his Rhetoricke for a pestilent fellow, a troubler and commotioner of the *whole world*, hee vsed the like prouocation; *I endeavour alwayes to haue a good Conscience towards God and man* The very like protestation against the surmises of the same *Hebrews*, *Rom.* 9. Yea, so often, that *2. Cor. 1. 12.* he calls this, and claimes it as his owne glory: *This is my boasting, a good Conscience.* So that as we discerne Ships by their Flags; so may wee *Paul* by this flagge of comfort and defiance, which hee hangs out almost in euery Epistle; and if wee may guesse at the whole cloth by the List, this Epistle, as this Triumph, is his: And worthily indeed becomes it this chosen vessell, to glory in this choise Iewell, with which the whole world compared and weighed in the Ballance,

will

will bee found as light as drosse  
and vanity, and without this, Losse,  
Dung, and vexation of Spirit.  
For mine owne part, when I view  
this triumph, and the Apostle so  
frequently and so confidently v-  
sing it; I professe my selfe deeply  
affected therewithall. The world  
hath many stately sights, glorious  
objects, as namely, strong Towers,  
tall Ships vnder saile, Armies vn-  
der Banners, sumptuous Buildings,  
pleasant Orchards and Groues:  
but when I represent to my selfe,  
when I seriously conceiue and con-  
sider *Paul*, ryding in this trium-  
phant Chariot, aduanced aboue  
the reach of mens thoughts and  
tongues, yea aboue all sublunarie  
changes, all the fore-mentioned  
are in mine eies, but stately bables,  
pompous fantasies, painted Pa-  
geants. Did *Paul* in the fruition of  
this, enuy *Agrippa's* golden chaine?  
No: It was but for manners sake



*Paul* excepted his Chaine. And he that hath this good, needs not enuie, I say, not any greatnesse here present: No not *Nebuchadnezzers* stalking in his magnificent Galleries, built for his honour: The great Turke garded with his Ianizaries: The triple crowned man of pride riding vpon mens shoulders, and treading vpon Emperours neckes: Much lesse the rich Foole in the Gospell, with his goods increasing, and Barnes enlarged: or the rich Glutton, with his delicate fare and purplerayment, or any other glistering apparences of happinesse, which dazle the eyes of the doting world. Let become of the rest what will, so that this bee my Lot and portion (which euer let be my wish aboue all wishes) that through Gods grace and Christs blood, I may haue a *good Conscience*, and be assured that I haue one, *desiring in all things to walke honestly.*



*to recover Conscience.*

II

In which Text or \* Woote of Scripture, which I may call *Pauls Triumph*, I finde these Threads:

1. The excellent matter, *A good CONSCIENCE.* 2. The glorious manner, *A certaine confidence.*

The Trophies are not meane and base, but the richest gift which Christ ascending on high, left vs to reioyce in, a *good Conscience.*

The boasting is not vaine: it's no fantastickall opinion, no fanaticall Reuelation, but a true perswasion; *wee are assured*: It's no audacious presumption, but a grounded assertion, built vpon these foure pillars, as so many Characters of a good conscience. 1. *Desiring*, 2. *In all things*, 3. *To walke or conuerse*, 4. *Honestly.*

Now that wee may more distinctly apprehend the Contents of the Text, and that which is best of all, attaine the scope and subiect-matter thereof, which is the end of

\* σῶμα ὑψος  
τῆς γλαρίας.

*Seges gloria.*

*Serius triumphus.*

all, a GOOD CONSCIENCE; because many talke of Conscience, few know it; I will first discouer the Nature of it, which hath beene darkened by Schoole definitions, and Rhetoricall descriptions.

Secondly, because many slips and bad ones goe for currant and good ones: most bragge of a good one, and fewest haue it; I will shew you the goodnesse thereof, wherein it consists, how it is made good, and how it is distinguished from seeming good ones, and how by foure infallible Characters it's certainly approoued and knowne to be good.

Because it's a dead commodity, a Grape of *Canaan*, the sweetnesse whereof few haue tasted, and they that haue it cannot vtter it; I will shadow out the excellency of it, as my poore skill and experience will allow me.

Lastly, when I haue taught Conscience

science to know it selfe and it owne worth; I will set it a worke to doe it office in the application of the points of this & al other Sermons.

Briefly collect and remarke the heads.

1. *What Conscience is.*

2. *What a good one is; how it may be discerned from bad ones, and knowne to be good.*

3. *How good a thing it is.*

And 4. *What is the vse, office and effect of a good one.*

*The first part.*

For the nature of it. Things that are neereſt, and moſt neerly concerne vs, are commonly fartheſt off our knowledge and reſpect. As God, that is in vs and neere vnto vs; our owne faces and viſages are hardlieſt knowne, hardlieſt remēbred. Some fooles doubt whether there bee ſuch a thing in the yea or no. *Origen* thought it

a Spirit or *Genius*, associated to our soules, to guide and tutor them: but this is like some of his other conceits. The carnal Atheist thinks it a melancholy humour of the body, and so thinkes all the checks thereof to bee effects of Humour. The Schoole-men somewhat acuter, thought it, some, an habit, some, an act of the soule. The latter Diuines, a faculty of the intellectuall part: but the truth is, it's no such In-mate, no such Guest of the soule, but an in-bred faculty of it: *A noble and diuine power, planted of God in the soule, working upon it selfe by reflection*: Or thus; *The soule of a man reccoyling upon it selfe.*

A *facultie* I call it, because it produceth acts, and is not got & lost as habits are, but is inseparable from the soule, immouable from the subiect, as neither acts nor habits are, which is *Thomas* his chiefe reason to prooue Conscience an act,

*quia*

*Cum alia scit  
animus scientia  
dicitur cum seip-  
sum, Conscien-  
tia, &c.  
Hugo & Ber-  
nardus.*

*quia deponi potest*; the cleane contrary whereof is true, though indeed one might thinke some had laid aside and lost their Conscience.

A noble faculty I call it, because so admirably strange in the reciprocal working of it. The eye of man sees not it selfe, but by the helpe of a looking glasse: neither hath any creature in this world this priviledge and propertie besides the soule of man. I giue it roome, and place it in the whole soule, and thrust it not, as some haue done, like a spider, into some corner of it, as if it were a part of a part; whereas the operation and power of it is circumscribed in no narrower bounds then the soule it selfe, and therefore the Hebrewes more aptly call it *לב Heart* or *Soule*, and the Grecians *καρδια*. *If our heart condemne vs*, 1. Ioh. 3. 20.

It hath indeed the vnderstanding for the Throne and Pallace thereof,

thereof, where it is chiefly resident, whereby it exerciseth the principall functions, from whence commonly it hath it name *Conscience*; as the Emperor of *Russia* from *Mosco* his chiefe Citie: and looke how the soule it selfe is chiefly seated in the head, and there performeth the chiefe actions of Reason, Discourse and Sense, yet is in all and euerie part of the bodie, and in them performeth baser and meaner offices of Nourishment and Motion: right so, the Conscience keepeth a compleat Court in the whole Soule, commonly called *Forum Conscientia*.

In the Vnderstanding part it is a Iudge, determining and prescribing, absolving & condemning *de iure*. In the memory, it is a Register, a Recorder, and witnesse, testifying *de Facto*. In the Will and Affections, a Iayler and Executioner, punishing and rewarding. Say we not

not in common vse of Speech, which is the Emperour of Words. My Conscience tells me I did or did not such a thing, which is an Action of the Memory? My Conscience bids mee doe, or forbids me to doe this or this, which is but an Action of the Will: It smites me, it checks me, it comforts, or it torments mee: what are these but Actions of the Affections recoyling vpon the Soule? But if any list to contend about these subtilties, *Conscience* tells them, it hath no such custome. *Conscience* falsely so called, delighteth to languish about Questions not tending to Edification; Let vs rather turne our eyes, to behold and wonder at the Diuine royalties and endowments of it, it being in man the principall part of GODS Image, and that by which man resembleth most the *Antarchie* and selfe-sufficiencie of GOD,



GOD, which I grant is proper to his Infinitenesse, to be content and compleat within it selfe: but vnder him, and with his leaue and loue, this Facultie makes man selfe-sufficient and independant of other Creatures; like vnto those selfe-mouing Engins, which haue their Principle of Motion within themselves. Thus, *Adam*, when he was alone, was not yet alone and desolate, but might conuerse with this his Conscience, as well as with a thousand Companions and Acquaintances.

Secondly, God hath giuen it more force and power to worke vpon men, then all other Agents whatsoeuer: It being internall and domesticall, hath the aduantage of all Forraigne and Outward. Man in this respect being like to the Earth, immouable of all the windes, though at once they should blow from all the points of

GOD

the

the Compasse, yet easily shaken by a vapour from within: whence it is that the Approofes and Re-proofes of it, are so powerfull and terrible, the one chearing more then any Cordiall, the other gnawing more then any Chest-worme; tormenting worse then hot Pin-fers, boyling Caldrons, Rackes, Strappadoes, or what other the cruelty of Tyrants hath inuented. If one had Angels daily ascending and descending, as *Iacob* had to comfort him, it were not so comfortable, or if langold or coupled to Diuells, no more terrible.

Thirdly, it beeing indiuiduall and inseparable, there is no putting of it to flight, or flying from it: *Nec fugere, nec fugare poteris*. It was bred and borne with vs, it will liue and dye with vs. Agues a man may shake off, Tyrants and ill Masters a man may flie from: but this saith (as *Ruth* to *Naomi*)

Lypf. Pol.

*I will goe with thee whither soever thou goest.* It hath more immediate deputation and authoritie from GOD (of whom all principalities and powers receiue theirs) then Angels, Kings, Magistrates, Father, mother, or any other Superiour. It's onely Inferiour to GOD: It is a certaine middle thing betweene God and Man, and hath the dignitie of Earles and Nobles, that are *Comites Regum*. And so *Paul* is bolde, *Romans 9.* to call his Conscience a Co-witnesse with God, whence it hath the Name Conscience, there beeing no other Creature with whom it can beare witnesse: none knowing what is in Man, saue God, and the Spirit, or Conscience which is man; which makes *Paul* ioyne them in one Appeale, *Romans 9.* It's his Spie and Intelligencer in our bosomes and Bed-chambers: a most exact No-

tarie

tarie of what euer wee thinke or doe: It's his Lieutenant, and vnder him the principall Commander, and chiefe Controller of Mans life, yea, euerie mans GOD in that sense that *Moses* was *Aarons*. It's the surest Prognostication and Præiudgement of GODS last Iudgement, and best Almanacke within a Mans owne breast, foretelling him what will become of him at that day.

*Præiudicium  
extremi Iudicij.  
Tertul.*

Wonderfull is the Greatnesse and Soueraigntie of it: Oh men therefore, and oh Consciences, know your selues, and in this sense loue, respect, and reuerence your selues more then all other Creatures, Friends and Acquaintance: If they could speake, they would say to mans Conscience, as the people to *David*, A thousand of vs are not equall to thee in worth. It fares with Conscience as with simple Constables;  
Many

Many an Officer, if hee knew his place, would stand more vpon it, and take mote vpon him then hee doth. The Husbandman were happie, if he knew his happinesse: The Horse were strong, if he knew his strength. Conscience, if it knew power and authoritie, would not suffer it selfe so to be silenced, abused, snibbed, and kept vnder, being vnder G O D, the Lord Controuler of the Soule, and Super-visor of our life.

*The second part.*

Thus haue wee seene in part the greatnesse of conscience: doth it not concerne vs now to see the goodnesse of it; the greatnesse of it making it, if good, nothing better, if bad, nothing worse; the surest Friend and the seuerest Foe? Whose heart burnes not within him, to heare wherein that goodnesse

nesse consists, and how hee may come by it.

The goodnesse of it, is the peace of it; for stirring, accusing, and galling Consciences, are consequents of Sinne, and presuppose some euill.

They secondly proue good vnto vs onely by accident, and Gods goodnesse, which maketh them as afflictions, gather Grapes of Thornes: yea all things worke to the best of his beloued, as Physicians doe Poysons in their Confections.

And thirdly, they doe not alwaies produce this effect. Sometimes, as Sicknesse and Purgations, they are in order to health, as in the Iewes, *Act. 2.* Oftentimes as in *Cain, Iudas, Achitophel*, they destroy their owners.

Good Consciences therefore, properly to speake, are onely quiet ones, excusing and comforting;  
C but

but here take heed the Diuell, the great Impostor of our Soules, put not vpon our folly and simplicity, three sorts of quiet ones, as hee doth to most. The *Blinde*, the *Secure*, and the *Scared*.

Blinde and ignorant Consciences speake peace, or hold their peace, because they haue not skill enough to accuse & finde fault: they swallow many a fly, and digest all well enough. While the scales were vpon *Pauls* eyes, hee was aliue and quiet: he thought Concupiscence, the sincke and breeder of all sinne, to be no sinne. Such Consciences discerne finnes as wee doe Starres in a darke night; see onely the great ones of the first magnitude, whereas a bright Euening discouers millions: or as we see a few moates in darke houses, which Sunne-light shewes to be infinite. Such thinke good meaning will serue the turne, that all Religions will saue, or a

*Lord*



*Lord haue mercy on vs,* at the last gaspe: and that which is worst of all, they loue to liue vnder blinde *Sir Iohns*, seeke darke corners, say they are not Booke-learned, nor indeed will suffer their Consciences to proue good Lawyers in Gods Booke, lest they should proue common Barrettors. The Law which nature hath engrauen they tread out with finnes, as men do the ingrauiings of tombes they walke on, with foule shooes: they dare not looke in the Glasse of Gods Law, which makes sinne abound, lest the fouleneſſe of their Soules should affright them. A number of such sottish Soules there be, whose Consciences if God opens as hee did the eyes of the Prophets Seruant, they shall see Armies and Legions of sins and Diuels in them.

In as pitifull a plight as this, are secure, sleepey, and drouſie Consciences, who see, but will not see;

with whom Sinne, Sathan, and their Conscience is not at Peace, but at Truce for a time: safe they are not, onely secure they bee and carelesse. These sleepe and delight in sleeping; and two wayes especially, the Diuell pipes and luls them asleepe, by Mirth, and by Businesse. Ease and Prosperitie slayes some fooles, VVwealth and Hearts-ease, like *Dalilah*, rockes them asleepe on her lap: Iesting and merry tales, eating and drinking casts them into a spirit of slumber, and puts their Sinne and Iudgement farre away, and makes them say they shall neuer be moued. While they prosper and flourish in the world, their Consciences deale as Creditors with their debtors: whiles they are in trading and doing, say nothing to them, but if once downe the winde, in sicknesse, crosses and pouerty, then Arrest vpon Arrest, Action vpon Action, then

then come the Fowles of the Aire  
and seaze vpon the sicke Soule, as  
the Rauens vpon sicke sheepe,  
write bitter things against them,  
and make them possesse the sinne  
of their youth. Marke this you  
that dwell at ease, and swimme in  
wealth in *London*. Your Conscien-  
ces that lie stil like sleepy Mastiues;  
in Plague times and sweating sick-  
nesses, they flie in the throat: they  
flatter like Parasites in Prosperitie,  
and like Sycophants accuse in Ad-  
uersitie, Businesse also and Cares  
of this life choake the Conscience,  
and the voice of manifold imploy-  
ments drowne the voice of Con-  
science, as the Drummes in the Sa-  
crifices to *Molech* the cry of the In-  
fants. And such Consciences are  
quiet, not because they are at  
Peace, but because they are not at  
Leasure. Marke then you that haue  
Mils of businesse in your Heads,  
whole *west-Minster-Hals, Brüsses,*

*Exchanges and East-Indies*, (as I feare many of you haue whilst I am speaking to your Conscience) that making haste to be rich, ouerlay your braines with affaires, are so busie in your Counting-house and Bookes, and that vpon this very Day, that you neuer haue once in a weeke, or yeere, an houres space to conferre with your poore Consciences; yea, when did you? Let your Consciences answer within you. No, but if at a Sermon you appoint them a time, and say you will, you disappoint them and say as *Agrippa to Paul, wee will heare thee another time*: and for the most part doe as hee did, that is, neuer heare them againe.

All these sleepers haue but a frensie mans sleepe; this Tranquillitie will be sure to end in a Tempest.

Yet in a more horrible case, and step nearer Hell, are such as feare their Consciences with an hot Iron,

Iron, harden them of purpose, as men doe Steele, by quenching the motions of them; brand them with often sinning against their checking; fleshing tender Nouices with this counsell, when their Consciences trouble them for any thing, then to doe it the rather, and so they shall heare no more of them: and so it proues through Gods iust iudgement giuing them ouer to a reprobate sense, that their Consciences serue them as *Moses* did *Pharaoh*, hauing receiued many repulses, and at last commanded to come no more in sight, forbare to lose any more breath vnto him, but complained to God, who swept him and his Hoast away with a finall destruction.

When Tutors and Pædagogues are weary with Pupils, they giue them ouer to their Parents fury: these are *αὐτοκράτες*, and to these villaines there is no peace; saith

my God, and my Text. These mens Consciences if euer they awake, (as seldome they doe) they awake as *Jonas*, in fearefull astonishment; and if they sleepe out this life till their long sleepe, yet their Condemnation sleepeth not. Thinke of this you monsters, scorner, and mocke-Gods, that forget your Consciences, lest they awake and teare you in peeces. Be not my Brethren deceiued with any of these deceiuing Consciences; Children of darknesse: Though Conscience be not vsually mocked, yet many *deceiue their owne heart*, *Iam. 1. 26.* for want of examination. Many say and thinke in their Consciences, that they haue good Consciences, when GOD saith, Oh that this people had such a good Conscience: and so *Paul* speakes in my Text, as once to *Agrippa*, *Oh that you were as I am, assured that you haue a good Conscience, desiring, &c.*

What

What then is a good Conscience? That which speakes Peace with Gods allowance, which is a messenger of good things between God and vs, that vpon good grounds, is in good termes with God: It lies in the lawfull peace of it, and not in integritie and freedom from sinne. If my Conscience accuse mee not, yet am I not thereby iustified, God is greater then my Conscience. If any Conscience say to any man, hee hath no sinne, it lies in the throat, and is a Lyer. *Adam* onely had such a Paradise, such a good Conscience, walking with God, without sinne, without feare, in the state of innocency. There is but one way now to come to it: our peace is now to be had by Mediation and Reconciliation; being iustified by Christs blood we haue this peace. In stead of many, marke one remarkable place of Scripture for  
this



Heb. 10. 2

this purpose. If you aske what makes a good Conscience, there is but one thing in the world will make it, *Heb. 9. 14. The blood of Christ once offered by his eternall Spirit, without fault, purgeth our Consciences from dead workes.* Yea, so admirable is the force of this blood, that it leaues no more conscience of Sinne within it. This Lambe takes them away, and carries them out of Gods remembrance into the Wildernesse of obliuion. If thy Conscience rage as the Sea, Christ cast into it, as *Jonas*, whists all the waues of it. If the Law make it as Mount *Sinay*, couered with darkenesse, the Gospell calmes and lightens it presently. If tossed as the Ship where the Disciples sayled in the night, hee rebukes the Windes, and they are still : if the Diuels rend and rage in it, hee casts them out presently.

The Iaylor came in trembling,  
ready

ready to fordoe himselfe, *Beleeue on Christ*, sent him out leaping and reioycing. It's strange how freely, effectually, and speedily hee quiets all. Oh all ill Consciences, heare and beleeue; this is the honour, royalty, and peculiar dignitie of Christs blood, to pacifie and make good our Consciences! I doe not so much admire at all his miraculous healings of Diseases, Lepries, Blindnesse, and Lamenesse, Dæmoniackes of all sorts, as I doe at his gracious and sodaine quieting of the Conscience of *Mary Magdalen*, of *Zachew*, of *Paul*; and so the like vertue this blood hath still, to day and yesterday the same. Nothing else in the world hath this vertue saue his blood: all other merri-ments haue no more power to quiet Conscience, then Holy-water and Charmes to coniure the Diuell.

I finde in a French Comedie  
one

one brought in as troubled in Conscience for sinne, and he runs vp and downe like a Hart with an Arrow in the side, for remedie, hee buyes a Pardon, runnes to Shrift, whips himselfe, goes on Pilgrimages, and all this while, like an Aguish man that drinckes water, or leapes into a Poole, his disease increaseth; then fals hee to seeke merry company, to see if hee can play away his trouble; but like *Sauls* ill spirit, it returnes with greater violence, & brings seuen worse with it to torment. In the end hee findes Christ, or rather is found of Christ, and so findes peace, & this is the good Conscience we speake of, to which being in Christ, there is no Condemnation, no Accusation. Wouldst thou purchase a good conscience at an easier rate? wouldst thou haue it for sleeping? When thou hast tried al conclusions, come hither & buy salue for thy Conscience

ence without money. When thou hast spent all thy time and money about what will not quiet thy minde, as *Alchimists* smoake out all in seeking the *Philosophers-stone*, here is that which will doe it; beleeue and proue, and thou and thy Conscience shall be safe and quiet: this is approued, thus *Paul* got his. Yea, but is this all? Is it so cheape and easie a thing? May we now sing a *Requiem* to our Soules, lay the reynes on our neckes, cast care away, and doe what we list? I feare not such an obiection from a true beleeuing Conscience. They that prattle thus, know not *Ingeniū fidei & bonæ Conscientiæ*, the good nature of Faith and a good Conscience.

Let me not daube your Consciences with vntempered Morter. Faith as it pacifieth, so it purifieth Conscience. Christ purgeth our consciences to serue the liuing God, and after all his cures, bids the healed

led goe away and walke after the Spirit, and sin no more. There are indeed a generation of Libertines and hypocrites that serue Christ, as *Lewes* the 11. is reported to haue serued his leaden *Crucifixe* which he vsed to weare in his hat, & when he had blasphemed or done any villany, hee would pull it off and kisse it, and so sin ouer and ouer againe; like our common Swearers, that crye God mercy, and aske him leaue to abuse his Name againe, and that wittingly and willingly.

These and such like, let their Consciences speake peace to them, as the Fryer in *Stephan*, absolued a Gentleman, that would needes pay well, yet would not promise to amend his fault, in stead of an Absolution hee pronounced a Curse vpon him in Latine, which hee tooke for pay; *Christ absolue thee, which I beleue hee will not; and bring thee to Heauen, which is impossible.*

Many

Many Sentences hath the Master of Sentences borrowed from *Ambrose* against such Consciences, which I omit to rehearse, least as *Abners* body, they hinder the passing of the people by. A good Conscience stands not with a purpose of sinning; no, not with an irresolution against sin. He is a foole and a vaine mocker, no true penitent, that mournes for sinne past, and yet meanes at the same time to sin for the time to come. With which Sophisme the most perish at this day, with this in their mouthes; *They beleeue on Christ and haue as good a Conscience as the best*, and yet walke in sinne. But oh thou vaine fellow, shew mee *Pauls* good Conscience by *Pauls* prooffe, by his *Desire in all things, &c.* Is Christ able to saue thee, and is he not able to sanctifie thee? Let me with *Tertullian*, tell thee, that the promises standing true, thy faith is false, & the Gospell remaining

*lib. 4. Dist. 14.*

remaining safe, thou shalt perish.

*Titus*, a Trades-man or Lawyer here present, haply is desirous to haue peace of Conscience, is sorry for his oathes and fraudulēt courses this week past, but knowes he shall fall to the like the weeke comming, hates them not, and meanes not to striue against them, but to returne to the myre ; my Text saith not to him, *Goe in peace*, to such loose and licentious Consciences that make Christ a bawd of sinning, & Faith a cloak of liberty. I haue heard that the Pope hath sold a Pardon for a Murther past, with a dispensation annexed for the next : but Christ my Lord and master (as bountifull & gracious as he is) grants no such. If he forgiue that which is past, he giues at least so much Grace, as to deny vngodlynesse for the time to come. To conclude this point, thou desirest a good conscience, without indenting or conditioning, I bid thee



thee beleue in Christ, & thou hast one; yet take this, not into the bargain, but as an after prouiso: Art thou willing to haue a good Conscience, and to be assured thereof? here follow foure infallible Characters and markes of a good one, which I desire you to marke attentively, and by them to trie your Consciences thoroughly. Hitherto I haue shewed how you may get one: now how you may prooue one. Here are foure Elements or humors, which well compounded & mixed, make vp a perfect health of Conscience: if any one be wanting, or faile in a iust measure or proportion, Conscience is accordingly defectiue and sicke.

The first, is that which must be the first in euery good action, that is, the *will*, that the bent & inclination of that be set right. I would the word had been plainly translated as it is in other places, *verbatim*, *wil-*  
D *ling*:

ἡ ἐλπίς.

*ling*: It implies first; that he that hath a good Conscience, doth not onely doe well, but wills to doe well, doth it voluntarily, not forcedly, or out of externall and sinister motions, but from an internall principle, a sanctified and rectified will, which God accepts for the deed, and aboue the deed. Secondly, that he doth not onely wish and faintly desire, which Translation may flatter an hypocrite that hath some sluggish lusts and some sudden good pangs and moodes, and such as for the time little differ in sickenesse and starts from a regenerate will: but the word notes a strong and setled resolution, a constant purpose, and such as produceth endeavour. Hee that will be rich, pierceth himselfe through with many sorrowes, where the same word is vsed; I grant it is *Carnificina*, a racke to a good Conscience, to say, It must alwayes

alwayes doe well; and contrarily, it's a true ground of comfort, to say, that a will and purpose is sufficient testimonie and approofe of a good one: but then it must bee meant, not euery languishing and lazie flash of euerie wisher and woulder, but of a willer; and this word is equall with the other two, which are good Synonimaes and Glosses vpon this, vsed by Paul, *Acts 23. 24. I labour, or exercise my selfe;* and *τιπολιτευομαι*, *I lay my policie*, or bend my wit and will to haue a good Conscience, and to serue God, &c.

It may bee said of some, They would be good, but they haue no will to it. There is none so prodigall or slothfull but would bee rich; Yet we say not, such will be rich, that is, set it downe, determine it *ultima a voluntate*. There are none so wicked, but at some times would bee good, and leaue  
D 2                      sinne;

sinne; but these dispositions breed imperfect Essayes and profers, ripen not, hold not, discern not the name of Will. Corrupt flesh hath many such Propensities and Bubbles, and is very prodigall in momentanie purposes, and promises; but *David* saith, hee will keepe Gods Commandements: *I haue vowed, sworne, &c.* when *Michol* mocked, *I will yet be more vile*; as resolute Swaggerers, whose Will is set and sould to sinne: They sinne and will sinne, say Preachers what they can. *Ahab* will goe, crie *Micaiah* what hee please; so *Iosuah* will serue God, let others doe what they will. Sanctified Will may bee crossed, and captiuated, and hindered, but yet it holds it owne bent, and ouercomes the Law of Rebellion, is predominant, and can neuer be forced to sinne, or to will to sinne, without a curbe in the mouth, the

the more stiffe and ready this Will is, the better Symptome of a good Conscience.

Secondly, this will must extend in selfe to all; Though in many things our deeds faile: which extent let *Paul* expound with a distribution, towards GOD and Man, *Acts 2*. In duties Diuine, Humane, of Charitie and Pietie, whatsoeuer is done for Gods sake and for Conscience sake, is done equally: No man makes a Conscience of one, but he that doth of all: hee that delights in the breach of one Commandement, hates all the rest. The rich and precious boxe of a good Conscience, is polluted and made impure, if but one dead Flye bee suffered; I say not, if one Flye of Infirmitie light in it, against the will fore-mentioned, but if with our will it lye, and dye, and putrifie in it. When Christ pur-

is wash.